

# The DIVINE LIFE



## THE SIVANANDA DIAMOND JUBILEE VOLUME

(JANUARY TO DECEMBER, 1947)

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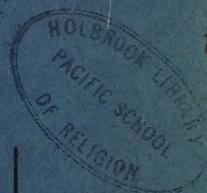
1<sup>st</sup> January 1947.

Nectar's sons.

Sat Sang or association with the Sages removes the darkness of the heart. It is a safe boat which can help you to cross the ocean of Samsara and reach the other shore of fearlessness and immortality.

Sat Sang elevates the mind and fills it with Satva or purity. It eradicates the vicious thoughts in the mind and leads to the attainment of wisdom or Brahma Jnana.

Therefore take recourse to Sat Sang.  
Sivananda



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# THE DIVINE LIFE, RIKHIKESH

(Official organ of the Divine Life Society, Rikhikesh)

FOUNDER: His Holiness Sri Swami Sivanandaji Maharaj

JANUARY, 1947.

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## New Year Greetings

We wish all our loving Readers, members and well-wishers of the society and all a happy New Year of harmony, peace, plenty, prosperity and Godly Life.

## ANNOUNCEMENTS

1. With this issue the "DIVINE LIFE" enters the 9th year of its useful existence as a messenger of peace and solace to all thirsting seekers after Truth by furthering the dissemination of the knowledge of the Rishis and seers of Ancient India.

2. As a mark of respect to the Founder-President this Volume IX is being dedicated to him on his Diamond Jubilee and the issues from January to December 1947 will be named the Sivananda Diamond Jubilee Volume.

3. Those who wish to open Branches of the Divine Life Society at their places and those desirous of translating and publishing the publications of the Sivananda Publication League can write to the Secretary, Divine Life Society, Rikhikesh for particulars and terms etc.

4. We take this opportunity of requesting those of our kind readers and members of the Society who have not so far renewed their subscriptions and membership to send in their subscriptions at an early date so that we may continue sending the Journal and other publications to them regularly.

Manager,  
Divine Life, Rikhikesh.





# THE Divine Life

## NEW YEAR MESSAGE

Peace is the most covetable possession on earth. It is the greatest treasure in all the universe. Peace is the most important and indispensable factor for all growth and development. It is in the tranquility and quiet of the night that the seed slowly sprouts forth from under the soil. The bud opens in the depths of the most silent hour. Peace is Divine. Peace is the very nature of the Supreme Truth, the ultimate Abode or Param-dhama. In a state of peace and love, people evolve, grow in their distinctive culture and develop perfect civilization. In peace and calmness, spiritual evolution also is facilitated.

India has ever stood for peace and goodwill. The crown and glory of our sacred scriptures, the hoary Upanishads, all invariably commence and conclude with the solemn utterances of peace and of love. Shanti is their Alpha and Shanti their Omega. When all the nations on earth were thrown in the furnace of furious warfare this fair land remained firm under the banner of Ahimsa. But now through a forgetfulness of her true nature, when other nations sit round the tables of Peace Conferences, India is being rent by internal strife. Even as peace, whether lasting or otherwise, is settling upon nations of West, India is bursting into unrest and strife. You are doing the great blunder of seeking for your heritage in the pages of History. History is but a transitory story, the story of delusion's drama enacted upon the short-lived stage of earthly life. Your inheritance is not there.

Seek for it elsewhere. It lies in your Upanishads, for yours is not the heritage of hate from the pages of history books of strife. Claim the true inheritance from studying the mystery book of Life. It lies in the *Spiritual* past of this ancient land. Of this great open book the Saints and the Sages form the inspiring pages.

Bharata Varsha, which is to be the guiding nation to lead the world on the path of Dharma is now rampant with an orgy of rank Adharma. If the peoples of this land are to thus let down the nations of the world, to whom then shall the latter look up? Let not India fail at this crucial hour, let not Aryavarta belie her sacred trust. Every true child nourished by this sacred land must feel it his and her most solemn duty to make manifest the sublime and sterling qualities that Bharata-shakti embodies.

India is not these mountains and rivers. India is not those cities and towns. India is not this conglomeration of races, tribes and castes. India is not a colourful picture, a mere country upon a map. India is a Mighty Spiritual Force, a Supreme Shakti. Hidden India! O Spiritual Mother of mankind, awake. Bharatashakti! awake. Even as Devi Durga embodied in herself the Divine Shaktis of all the Gods and Goddesses, Thou too Matheswari, Thou too hast in thyself all the countless aspects of the Supreme. Thou art endowed with Divya Shakti to slay Adharma and the wicked Kali Purusha. Thy



trident is the trident of Divine Life with the triple mighty prongs of Satyam, Ahimsa, Brahmacharya—Truth, Non-violence and celibacy. Before the power of truth all deceipts, hypocrisy and treachery shall perish. The force of Ahimsa will overcome all hatred, cruelty and violence. The fire of purity and Brahmacharya will consume and annihilate all brutal urges of lust and passion.

Let serenity and Satyam shine in every face. Let the brightness of Brahmacharya beam forth from each Bharatavasi. Let Ahimsa activate everything you do with positive living spirit of compassion, love and goodwill. These constitute the real heart of India. The great spiritual qualities Bharatavarsha stands for, she has from time to time brought forth personified as some of her most illustrious children. The perfect diamond reveals the multi-hued excellence of its true worth by flashing forth variegated and colourful rays. Even so, this ancient land has revealed the inner Jyoti of her heart through dazzling rays like Satyakama, Harischandra, Yudhistira—like Bharatha, Buddha, Mahavira—like Bhisma, Hanuman, Dayananda. Catch these flashes, reflect them truly and splash all earth with the benign brilliance of blissful brotherhood and Love. This is your spiritual inheritance that you are to share among all mankind. Let the sacred air of this land resound with the cries of 'Ram' and 'Rahim', of 'Swasthi' and of 'Shanti' and not with the harsh shouts of rage

and revenge. The air of Aryavartha the breeze of Bharatavarsha is to wait over the globe the immortal fragrance of the one Eternal Essence proclaimed in the Vedanta. Let the sacred soil that felt the tender tread of Gauranga and Kabir tremble not under the trample of terror and violence. Let the sun rise and the bud bloom upon scenes of love and brotherhood, purity and peace, help and goodwill. On this New Year day remember your true spiritual heritage. It is one of Truth, of Purity and of Universal Love. Recall.

सत्यमेव जयति नानृतं

'Truth alone triumphs, not falsehood. Re-assert "hatred is not overcome by hatred. Only by love will hatred be conquered. Practise the Divine injunction.

जहि शत्रु महा बाहो कामरूपं दुरासदं

"Slay thou, O mighty armed, this dire enemy in the form of passion". And again

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः, काम क्रोधस्तथा लोभस्तस्मादेदत्त्यं त्यजेत्॥

Triple is the gate of this hell, destructive of the self—lust, wrath and greed; therefore let man renounce these three.

Live now this divine life. Put an end to all hatred and strife. May Heaven come to prevail upon earth! May India the world Mother, regain her real nature and lead humanity unto Divinity!

## SKANDA SHASHTI MESSAGE

(Sri Swami Sivanandaji)

Beloved Immortal Selves!

*Skanda Shashti* is the six-day worship of Lord Skanda or Kartikeya. He is the spiritual son of Lord Siva. Lord Skanda is worshipped with intense devotion by a very large section of people throughout Southern India and Ceylon as well.

The origin of Lord Skanda, the purpose of His Avatar and its significance is of much importance to all seekers after Truth. During the battle between the Asuras and the Devas, the latter were defeated several times by the former. Devas were unable to resist the onslaught of the Asuric forces. Then in despair, they approached Lord Siva and entreated Him to give them an able leader under whose heroic lead they might obtain victory over the Asuras. They

surrendered themselves completely and prayed to Lord Siva sincerely. The Gracious Lord granted the request by creating the Mighty Divine warrior, Lord Skanda out of His divine power or Achintya Sakti. This great son of Lord Siva at once assumed leadership of the celestial forces, organised them, inspired them and attacked the Asuric forces. The Asuras were routed and the glorious victory gained by the Devas. Thus it was through the able guidance and leadership of Lord Skanda that the Divine force obtained the victory over the demoniacal.

The inner life of the spiritual aspirant is precisely such a constant struggle between the divine and the demoniacal aspects in Him. The seeker's Sadhana is this determined battle against the Asuric forces that try to



drag him down into deeper darkness and take him away from his ideal. At times he becomes so totally helpless under the violent attacks of his lower nature that it seems as if all hopes of progress is doomed to failure. He feels that he has fallen never to rise again. But, let all Sadhaks take heart that the compassion and grace of the Divine Lord is never-failing. It will never let you down. *Nil desperandum*; should be your guiding motto for the eternal law is "darkness cannot stand before light". Make a whole-hearted surrender at the feet of the Divine even as the Devas surrendered to Lord Siva. And like them pray earnestly with Bhav and sincerity. The Divine help will surely come, and in your heart there will spring up the routing torrent of Divine Sakti. The Lord's grace will become manifest to you in the form of inner strength or soul force. This power is the Skanda or the Kartikeya manifest in inner being to aid you in your battle against the lower Asuric self with its devilish minions like passion, anger, greed, jealousy, falsehood, deceit, cruelty and thousand other aspects of evil. No more are you helpless? The descent of the Divine Grace with this Atma Bal, with this Skanda Sakti will vanquish all the undivine forces that attack you on the spiritual path and merge triumphant and victorious. You achieve your life's goal.

Therefore Lord Kartikeya is the very embodiment of the Divine Grace. He is the personification of the Daya Sakti or Kripa Sakti of the Lord. The grace of the compassionate Lord when prayerfully and sincerely invoked manifests as such an irresistible Divine power that all Asuric

forces fly away in holy terror at its mere approach. The Lord's Grace is the ultimate resort and unfailing support of all strugglers in the inner warfare of every one's spiritual life. The significance and the spiritual message embodied in Skanda Avatar is the message of the supreme importance of self-surrender, the supreme efficacy of sincere prayer and the unfailing compassion of the Lord. If you try to surrender yourself to the Lord with Bhav, He will at once shower Grace upon you. Real prayer from the bottom of your heart will not remain unanswered. If you obtain Lord's grace you will certainly succeed and overcome all obstacles and annihilating forces and darkness that stand against you. There is no force that can stand against the Supreme power of Divine Grace.

Take shelter at Lord's feet. Pray to Him earnestly and invoke Him and obtain His Grace and Compassion. Emerge triumphant and victorious. Attain the lofty and glorious spiritual state freedom, perfection and bliss. Upon this joyous occasion of Skanda Shashti, when you are all celebrating the victory of the Lord over the demon, Tarakasura the powerful leader of the Asuras, remember these great Truths and have courage. Surrender yourself afresh at His feet.

May the glorious Lord, Skanda inspire you and infuse you with inner spiritual strength! May He lead you all to victorious triumph against the demons of nescience and worldliness!! May He bless you all!!

OM SANTI ! SANTI !! SAN TI !!!

## KSHUDHA VARDHAK

### (DIGESTIVE POWDER)

This is the latest specific of the Sivananda Ayurvedic Pharmacy. It is a delicious flavoured appetizer and digestive powder. It combines in it all the choicest carminative ingredients that stimulate the system and aids digestion. It is very effective in loss of appetite, dull digestion, sluggish bowels and torpid liver and banishes flatulence.

Available in bottles of Re. 1/- and As. -/8/- respectively.

## THE SIVANANDA AYURVEDIC PHARMACY

Ananda Kutir, RIKHIKESH (U. P.)



# PANDIT SRI MALAVIYAJI—A MODERN YUDHISTIRA

(Sri Sridhar)

Malaviya has attained Kaivalya !

On the 12th of November 1946, one of the finest flowers of the grand Hindu Culture in all its pristine purity sought life's fulfilment by offering itself in a final act of supreme dedication at the feet of the Almighty Pandit Madan Mohan Malaviyaji's life has all along been a series of progressive dedications and in his passing away, this noble soul has but effected its logical climax of an ultimate 'Arpan'. His end may he well likened to the culmination of the ninth stage of Navavidha Bhakti. Verily it has been Atma Nivedan. The Lord took back unto Himself a sweet messenger and a dear child of His; whom he had sent amongst men as a lofty exemplar of a Divine Life of Truth, Non-violence and purity, of service and of love.

The nation acclaims as his greatest achievement the founding of the Benares Hindu University that was to serve as an inspiring model institution, a heart centre of national culture. But really Malaviyaji's greater work is... himself. Himself he evolved and developed into a living institution, a veritable compendium of culture and grace by living a life of strict adherence to the noblest tenets of Hindu Dharma. If therefore, the people dubbed him as 'prince of beggars' for his phenomenal success in collecting funds, even more aptly may one call him the Prince, nay, the very King of Righteousness, Dharmaraja. Malaviyaji was a veritable modern Yudhistira. It is in this aspect that every Indian should cherish in revered remembrance the vivid memory of Malaviyaji's life and admirable personality.

While alive, he was the greatly beloved idol of the nation and passing away the noble Malaviya has indeed become an ideal for all peoples of the nation to emulate. For, it must be said that Malaviyaji typified in himself one of the finest models of true Hindu culture in its highest and purest form. He was the very personification of refinement and virtue.

He was an admirable concord of strict orthodoxy with the most broad-hearted tolerance and consideration for the differing view points in every issue.

His great achievements have been effected through an astonishing miracle of persuasive eloquence. His voice possessed a soft silvery cadence which honeyed each word and phrase that flowed out of the depth of his deeply sincere heart. Everything that he said acquired a peculiar force and power due to his characteristic quality of genuine sincerity and earnestness.

He was a unique successor to Tilak in the sense that Tilak wrote the famous Gita Rahasya, while Pandit Malviya embodied that ideal in his practical life of utter selflessness, detachment and tireless service of the Nation. He thus combined in himself the qualities of Janaka, Yudhistira and Vidyaranya. He enjoyed status, wielded authority, yet remained the model of humility and simplicity. Twice he was President of the Indian National Congress. He was the head of the affairs of the Great University. Yet he maintained a perfect detachment of spirit from his external life.

Rigidly orthodox that he was, yet when the service of the country demanded it, he readily undertook a voyage to England (a thing forbidden to the orthodox Hindu), even at the advanced age of 70. He firmly adhered to principles. Yet readily sacrificed his personal view-point in the interests of the weal of the many. Thus he moved like the Yudhistira of the 20th Century in the political and social arena of the nation, ever seeking to solve vexed issues through gentle reconciliation, rather than through strife, appealing always in the name of Dharma. In all his public life he sought and successfully sought to solve vexed problems by restraining 'Bhima and looking up in full trust to 'Krishna'.

His great name will be recorded in history as that of a gallant custodian of the treasures of ancient Aryan culture and tradition. A custodian who braved the storms of occidentalism and stood four-square as a foot, strongly guarding this precious treasure. When everything else around him was being submerged under a deluge of de-orientalising ideals and standards, he was a veritable Noah's Ark, harbouring in perfect safety within his expansive personality, each



several element of the best Sanatanist tradition. Amidst the welter of reactionary westernising forces that were sweeping away all traces of a grand and ancient culture, the ideal life of Malaviyaji stood out as a strong fortress, impregnable against the battering barrage of garish modernism. To this aspect of his personality as a custodian of a hoary culture, Sri Malaviyaji gave a definite, concrete, expanded expression in the form of a national University, the well-known Benares Hindu University. This institution embodies his life work. It is his creation, a child dear to him, nay, a part and parcel of himself. He once again put up Benares on the map of the world by restoring to her the glorious rôle of the heart centre for the radiation of true Hindu culture. Benares Hindu University is indeed a monument to the unique efforts of a single man, who relied solely upon himself.

The secret of his successful life is his wonderful deep devotion to Mother Gayatri. Votary of that great Mantra and a staunch believer in the marvellous efficacy of japa, Sri Malaviyaji had several times done Purascharana of the Gayatri. This endowed him with a subtle Divya Tejas, which shone in his countenance, his words and his actions. It is his inner force that made his eloquence, his persuasiveness and appeal quite irresistible. It is felt, as Sri N. C. Kelkar wrote "as a sort of mysterious influence which was almost inherent in him."

He was a living witness and proof positive to the irresistible supra-normal force and power that accrues to one who leads a life of purity, goodness and righteousness. His lofty work belied the belief that Saraswati and Lakshmi never combine in GRACING one person. With deepest faith and reverence he invoked the power, the Shakti, that is the Gayatri. Goddess Saraswati made Herself fully manifest through him and his life's work. Yet at the same time Sri Lakshmi readily came to him in showers of gold and silver. He was truly sage Vidya-ranya of the twentieth century.

Malaviya was the grand old man, dominating in company with Gandhiji; the national life of the 19th and 20th centuries.

He was always for synthesis and the integral development of the individual's head, heart and hand. A key to his personal conviction on this subject is had in his response on an occasion when he was approached for his message to the youths of nation. Malaviyaji said "All I wish to tell the students is summed up in one sloka:—

सत्येन ब्रह्मचर्येण व्यायामेणाथ विद्या,  
देश भक्त्याऽत्मत्यागेन समनार्हः सदाभव ।

By cultivating truth, by practising continence,

By regular exercise, by devotion to your studies,

By patriotism and the spirit of self-sacrifice,

Be always worthy of being honoured.

(Challenge to Youth' 121).

Thus he wished to see a generation physically, mentally, emotionally, morally, politically and spiritually vigorous and vital.

It is said that the final moments of a man reveal his true worth and the mode of Malaviyaji's demise leaves not the least traces of doubt that he was indeed a true Sadhu and Mahatma. It is stated that all the deep anxiety, agony and agitation that he experienced due to the fratricidal strife prevailing in the country, gently subsided with the approach of the fateful day giving place to a mood of complete detachment and calmness. Serenity settled upon the venerable one. He uttered 'Ram Ram Hare Ram Hare Ram' and uttering he passed into the Great Beyond. An enviable end indeed, for, of such the Lord says:—

यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भाव भावितः ॥

Whosoever at the end leaves the body, thinking upon any being, to that being only he goes, O Kaunteya, because of his constant thought of that being.

Thus verily Malaviyaji attained Kaivalya. The Lord has received at his feet a rare flower, a blossom perfect in every respect. The very ideal of Dharma, a model of goodness, compassion and tenderness, a great devotee, endowed with hidden wells of spiritual power, a tireless Karma Yogin, Malaviyaji has been a model of many-sided perfection. He has departed hence to live the life of Spirit in the infinite. Though departing, yet he is not absent here for Malaviyaji lives as the Benares Hindu University. It is his own Self and in it will be fashioned and from it will step forth more Malaviyajis in the future, to perpetuate as he ably did, the grand and glorious traditions of the Vedic culture.

May the Lord inspire the nation to follow in the footsteps of this great man and carry on to its fulfilment the grand work he has done !

HARI OM TAT SAT.



## KABIR : THE PREACHER OF UNIVERSAL BROTHERHOOD

*Sri Yatindra Keshava, Nasirabad-Rajputana***The heart without love for others is like a grave-yard.—Kabir**

About 550 years ago, one pleasant morning witnessed the favoured pond of Lahar Talab ripping with joy to find on its surface the beautiful lotus playing the role of an earthly mother for a baby, who lay glorious in its charming leaves and petals like a full moon in the firmament of earth.

Many saw that and went away impressed and undecided. Some waited as far as they could to feast their eyes with the uncommon sight. Others loved to drag that near to their bosoms, but failed in their attempts. At last, the choice of the invisible fell on Niru, the Mohammedan weaver of Kasbi, who was then returning with Nima, his wife, from his father-in-law's house

Niru happily looked upon the addition in his family as the unique grace of God and who knew then that the child he had would later on speak to the world as Kabir—the Preacher of the Universal Brotherhood.

Those who have eyes to see and ears to hear will learn more from patient trees, transparent brooks and silent stones than what heaps of books in schools, colleges and magnificent libraries could teach them. Just ask a torn traveller in the desert of heat what a shade of tree is to him? He would rather describe it a descent of heaven on earth. To a thirsty man, leaving hope of life, a draught of water in saviour greater than ever known. The uncomplaining submission of stones to the will of man evidently gives him the privilege to use them to his schemes, which later on bring credit to the brain of man.

Should we simply thank the Almighty for giving man the monopoly of their use and hasten to engage ourselves in the activities of selfishness to misunderstand the position of Lord of Creation that God has given us? Man is the ornament of this planet and as such he should preserve with more care than inanimate object like trees, brooks and stones the dignity of humanity, which rules supreme over all creations, by the noble life of sacrifice for others.

If we ignore this fundamental principle of human existence, it means the acknowledged defeat of a rational creature by the unprivileged who are seen busily engaged like the above in the work for which God has created

them. Do not the lives of great men remind us that to make our lives sublime is imperative on us to ensure peace in universe by our unflinching devotion to the principle of service "Work, maintain yourself, and support others" as Kabir would say?

The cultivation of association with the extinction of others for others is Education. This is real education, useful to us here and hereafter. It is this education that Kabir received Himself and taught to people in later life in his immortal words "The heart without love for others is like a grave-yard."

It is thousand times easier to read voluminous books and make others read and understand before us than to translate into action even a millionth part of what we read and teach people. Have not the books taught us to burn ourselves with the fever of our brothers, but are we not daggers drawn against them? Do not the books enjoin on us to be true to ourselves: true in word (Vacha), thought (Manasa) and deed (Karmana), but hardly for a moment do we wait and think that our life is shockingly devoted to poison the cup of others.

If we just go and see bombed areas, we will find wrecked houses, forsaken children with unspeakable fear seated in their innocent faces, and deserted persons with weeping eyes crying shames and showering curses on man and his progress, which is not an exaggerated account rendered by the Spoiled Child of Education before the word, nicely couched by Plato in memorable words—"We call man a gentle animal; and, if nature has been kind to him and his education has been right, he is the most gentle and God-like of creatures. But if his education is inadequate or bad, he becomes the most savage of all the products of the earth."

It goes to show that man has fallen from his pristine position due to the wrong education he has been given. He has, as a result of it, become a serpent with a gem in its hood or a jar of deadly poison with a little milk at the top. To him education in his estimation is neither companion of soul nor is it a means of elevation for him from the degraded position, which finds a



acid expression in the following elucidation of education by Kabir :

"Reading and writing are mental dexterities, easy of attainment, but the reduction of lust to naught, control of mind and Spiritual Ascent are difficult affairs. So long as the mind continues to be haunted by Cupid, Anger, Pride and Avarice, it is untrained, uncultured and uneducated, no matter it may be of the learned or of the blockhead".

The education that Kabir elucidates is not necessarily the property of lettered persons. It can be found flourishing in abundance under thatched roofs with poor and ignorant persons, seemingly devoid of its possessions; for their hearts are grandly composed of *abstinence, kindness, forgiveness, tolerance and suffering*, which are the essential and indispensable ingredients of brotherhood, brotherhood not only of human beings but universal brotherhood, which embraces all the creatures of the world that Kabir preached aloud to the deluded persons and suffered poignant oppositions and bitter persecutions at their foul hands.

After all, education is a matter of realization of the Atman, the Supreme Being, shrouded alike in the hearts of all creatures

as Gita preaches to human beings. The hair-raising sight of the bleeding goose with fluttering wings, yielding limbs, gasping mouth and aching looks, indicative of intense agony from which it was suffering, laid the deep foundation of real education in the boy Siddhartha, who gave the same in after life for the rule of peace in universe as Budha in his oft repeated words "Ahimsa Paramo Dharma" i.e. "Harmlessness is the Highest Duty", coming down to man as the most sublime treasure of Sanatana Dharma given to him on the dawn of creation by Swayambhu Manu, the Father of Man.

Jesus Christ, Raidas the Chamar, Saina the Barber and Dhanna the Jat of the past and Ramakrishna Paramahansa of the present, with their unwavering devotion to the Ultimate Principle, have made their lovable names ineffacable in the History of Man; whereas bankrupt star educationists are seen sinking in oblivion which Kabir rightly puts—"O devotee of God! Thou art happiest, Thou sufferest not from any want. Success and happiness danceth to thy tune and salvation followeth at thy heels", and Jesus fully concludes "What shall it avail thee a man, if he gaineth the whole world and loseth his own soul".

## MOST IMPORTANT SADHANA

(Sri Swami Sivananda)

Man is a mixture of three ingredients, viz. human element, brutal instinct and divine ray. He is endowed with finite intellect, perishable body; a little knowledge and a little power. This makes him distinctly human. Lust, anger, hatred belong to his brutal nature. The reflection of cosmic intelligence is at the back of his intellect. So he is an image of God. When the brutal instincts die, when this ignorance is rent asunder, when he is able to bear insult and injury he becomes one with the Divine.

A thirsting aspirant is one who practises self-denial. He always tries to feel that the body does not belong to him. If anyone beats him, cuts his hand or throat, he should keep quiet. He must not speak even a single word to him because the body is not his. He starts his Sadhana, "I am not the body I am not the mind. Chidanandarupa Sivoham".

One harsh or unkind word throws a man out of his balance. A little disrespect upsets

him. He feels and feels for days together. How weak he has become despite his boasted intellect, high position in society, degrees and diplomas and titles?

Bear insult. Bear injury. This is the essence of all Sadhana. This is the most important Sadhana. If you succeed in this one Sadhana you can very easily enter the illimitable domain of eternal bliss. Nirvikalpa Samadhi will come by itself. This is the most difficult Sadhana, but is easy for those who have burning Vairagya and yearning for liberation.

You must become like a block of stone. Then only you will be established in this Sadhana. Nothing can affect you. Abuses, ridicules, mockery, insults, persecutions cannot have any influence on you.

Remember the instructions of Lord Jesus. "If any one gives you a slap on one cheek, show him the other cheek also. If anyone



takes your coat, give him your cap also." How sublime is this teaching. If you follow this, you will have great spiritual strength and power of endurance. It will make you divine. It will transform the nature of the offender also at once.

Study the life of the Avanti Brahmin in Bhagawata (XI Skanda). You will draw inspiration and strength. People spat at this Brahmin, threw faecal matter on him and yet he stood adamant. A Mohammedan spat at Saint Ekanath 108 times and yet the saint was not affected even a bit.

All saints and prophets had this power of endurance. People pelted stones at prophet Mohammed and threw the ovary of the camel on his head and yet he was cool and serene. The jews pierced thorns on the body of Lord Jesus. He was ill-treated in a variety of ways. He bore all these calmly and blessed the oppressors. He was nailed on the Cross and yet he said, "O Lord! Forgive these people. They do not know what they are doing." Read again and again the Sermon on the Mount by Lord Jesus.

All aspirants will be tested by the Lord and a time will come for everybody to bear worst trials, adversities and persecutions. These trials will make them wonderfully strong. They must be ever prepared to bear all these trials and persecutions.

You will have to develop wonderful patience and endurance. You will have to kill your egoism, pride, Deha-Abhimana or false identification with the perishable body. Then only you can bear insult and injury.

Try at first to control the physical reaction and the feelings. Do not retort. Do not speak vulgar words. Do not revenge. Kill the vindictive spirit or attitude. Check the impulses of speech, thought and action. Gradually you will gain control.

Regular Japa, meditation, kirtan, prayer, enquiry, solitude, Sat-sangh selfless service, Mowna, Asan, Pranayam will pave a long way in developing your will power and give you immense strength to bear insult and injury.

Too much salt, too much chillies, too much tamarind, make you impulsive and cause anger. Hence give up those three things entirely or take a very small quantity.

Speak a little. Speak always sweetly. Do not speak harsh or filthy words. Again and again discipline the organ of speech; keep quiet when another abuses you.

Enquire. An abuse is nothing. It is mere jugglery of words or Sabdajalam. He who abuses wastes his energy and spoils his tongue and character.

Mind exaggerates things. Imagination troubles you: you simply imagine that Mr. X is trying to harm you. Really Mr. X is innocent. He is your friend and well-wisher. Mind does havoc through exaggeration and false imagination.

The mother-in-law falsely thinks that her daughter-in-law is ill-treating her. The daughter-in-law falsely imagines that her mother-in-law is treating her very badly. So the quarrels are going on daily in every house. The manager falsely imagines that the proprietor is ill-treating him. The clerk falsely imagines that the Office Superintendent is not treating him properly and so bears ill will towards his superior. This is all Maya's jugglery. This is all trick of the mind. Beware, learn the ways of the mind and become wise. Learn to discriminate. Learn to do selfless service.

Do not make parties. Do not join parties. Be neutral. Remain alone. Keep company with saints sages and the indweller within through prayer, Japa and meditation.

Bless that man who curses you. Pray for that man who tries to harm and persecute you. Serve that man who speaks ill of you. Love that man who wants to injure you. Embrace all. Serve all. Love all. Develop Atma Bhav, Narayana Bhav. The two currents of Raga and Dwesha will perish by themselves.

Give up respect and honour. Treat this as dung and poison. Treat disrespect, dishonour as ornaments. Do not expect high seats and kind words. Do not sit on flowery cushion seats. Sit on the floor. Lord Gouranga sat in the place where shoes were kept. Be humble and do those services which are considered as menial services in the eyes of the worldly-minded people, but which are really worship of the Lord and Yoga activities for the knower and the wise man. During Lord's supper, Lord Jesus tied the boot lace and washed the feet of his disciples. Sri Krishna the Lord of the three worlds washed the feet of guests and priests in the Rajasuya Yajna performed by Yudhisthira. Remember those two incidents always. This will make you humble.

Daily watch your mind, feelings. Be on the alert. Develop patience, little by little. Grow. Evolve, Expand. Become strong like the Avanti Brahmin, Ekanath, Jesus and rest peacefully.

May Lord give you inner spiritual strength to bear insult and injury! May you become a Jivanmukta!



## MOTHER INDIA : (A NATIONAL ANTHEM)

(Thars or Mettu : Sunaja)

Akhanda Ram Ram, Ananda Ram Ram, Adwaita Ram Ram,  
 Chidghana Ram Ram, Chinmaya Ram Ram, Chidrupa Ram Ram Ram.  
 Antarai.  
 Asanga Ram Ram, Akarta Ram Ram, Abhokta Ram Ram.  
 Vibhu Ram Ram, Vishuddha Ram Ram, Vyapaka Ram Ram Ram.  
 (Akhanda Ram Ram.....)  
 May God bless Mother India, our sacred glorious Hind,  
 The land of Rishis, Yogis, Sages of high spiritual culture.  
 India is the only land where God realization is the goal.  
 India is the only land where Rishis, Yogis abound (Akhanda Ram Ram.....)  
 India has produced mighty kings and statesmen,  
 Rishis, Sages, Yogis, Avataras, Poets and Heroes  
 like Yudhistira, Arjuna, Valmiki and Viswamitra.  
 like Rama, Krishna, Vyasa, Vasishta and Sri Sankara. (Akhanda Ram Ram.....)

It is a land of Dharma, where people practise Yama and Niyama.  
 It is a sacred land, where holy Ganges, Jumna, Sindhu flow,  
 It is a peaceful land of broad tolerance, where all religionists dwell.  
 Glory to India, glory to Hind, may Lord bless our Hind! (Akhanda Ram Ram...)  
 May all her children in love unite, and do their duty aright.  
 May God bless them with health, long life, peace and prosperity.  
 May Lord make them brave, virtuous, dutiful and divine! May Lord fill their hearts with pure patriotic spirit! (Akhanda Ram Ram.....)  
 May India's fame extend fully all over the world.  
 May India shine gloriously with culture, civilization.  
 Akhanda Ram Ram, Ananda Ram Ram, Adwaita Ram Ram.  
 Chidghana Ram Ram, Chinmaya Ram Ram, Chid Rupa Ram Ram Ram.

## THE BASIC PRINCIPLES OF INDIAN CULTURE

(By Swami Advaitananda)

(Continued from page 316 of Dec. 46)

To meet the need of the first type, crude and undeveloped, all the suggestive mass of ceremony, various rituals, rules and regulations of the outward life and all that attractive pageant symbols were provided. These objective things worked upon the mind consciously and subconsciously and prepared it for a ready entry into the significance of greater things that was concealed behind them. In the Vedic times, the outward rituals of the various kinds of sacrifice and during the Puranic period, the rites and imagery of temple worship and the festivals served this purpose. To the developed mind these external things may appear to be of no value, but they have their truth and utility which are indispensable at a particular stage of evolution. For the second type, which is more evolved and is capable of seeing more clearly and understanding the psychical truths, the aesthetic indications, the ethical

values and directions which vivify the symbols and the outward forms of the religious system were provided. For this ascending type of humanity is meant all that large and opulent region of philosophic, aesthetic and emotional religious seeking which forms a most significant portion of the Indian Culture. The illuminating debates, the rattle philosophic systems, the nobler reaches of devotion which draw the minds of men away from the world and attract them towards the reality, are meant for this second type. For the third and highest type which was mentally ready for the reception of the highest. Truth, were provided the various practices of yoga, which led to the luminous grandeurs of spiritual truth, the noblest ideal of the perception of unity of all beings, the supreme significance of Indian religion and Yoga. He reaches through these methods the highest fruit of his



spiritual evolution, an identity with Transcendental and Universal Self, a spiritual universality. The principle of *Adhikara*, differing capacity and varying nature, *Swabhava*, innate law of being was fully recognized and this complex and carefully graded system of spiritual culture, was kept in intimate connection with the general culture of the life and the various powers of the human being. Indian culture attached the greatest importance, to the development of the thinking faculty. The business of the ancient Rishi was not only to know God but to know the world also and reduce it through knowledge to a thing well understood and perfectly mastered. *Shashtra* meant any systematised teaching and science, and every department of life, each life, each line of activity, each subject of knowledge, had its own science and *Shashtra*, while the Indian culture did make a distinction between the lower and higher learning the knowledge of things, and the knowledge of the world, it did not create any unbridgeable gulf between them but considered the latter as a necessary preparatory step for the knowledge of Self and God. All *Shashtra* was put under the sanction of the names of the Rishis (Seers). They were the teachers of not only of spiritual truth and philosophy but of the arts, the social, political, military, physical and psychical sciences as well. All knowledge was woven into one and was considered as a part and parcel of the one Indivisible, all pervading knowledge-Veda. We have the Upanishads dealing with the highest spiritual knowledge and we also have the *Ayurveda* the *Dhanurveda* and various *Upa-vedas*, dealing with various so called worldly subjects. Each individual, each class, each activity of soul, mind and body has its *Dharma*, its law of growth and self-development and the culture of the ethical side of human nature, was considered to be the greatest importance. Indian thought took for granted the ethical nature of man and the ethical nature of the world. It considered that man is perfectly justified in satisfying his legitimate desires but not in submitting to the dictates of desires. In all things there is a greater law, the right rule of action. In the web of this all-comprehensive *Dharma* comes the social law, for man's life is only initially for his vital, individual self. Predominantly, it is for the community, for the good of the whole, the greater self. It is the duty of the individual to subordinate his personal interests to the communal self and this can be done more effectively, by

developing to the fullest capacity one's own individuality. He must live according to his law of nature, harmonised with the law of his social type and class. Every man by observing his own *Dharma* and turning his action Godward, could obtain spiritual freedom. Behind all *Dharma* and ethics, was put as a guiding light a religious sanction which constantly reminded one of the continuity of life and of man's long pilgrimage through many births, of the existence of God and different planes of being and above all the vision of the final stage of perfect comprehension of the unity of all existence. Indian culture did not discourage violently the aesthetic and even the hedonistic being of man, as some persons of aesthetic temperament would ask us to believe. Poetry, drama, songs, dancing, music, painting, and all the greater and lesser arts were encouraged and placed under the sanction of the Rishis. The most outwardly vital life of man was taken up with equal zest and was subjected to the pressure of its own ideal and conceptions. The great rule of India culture was that the higher a man's position and power, the greater the scope of his function, and the influence of his acts and functions should be scrutinized more vigorously by the rules of *Dharma*. The whole general character of the application of the Indian ideals to life became the sublimely graded and subtly harmonised preparation of the soul of man for its spiritual being. Objective misfortune is not a proof of the absence of culture nor good fortune the sign of salvation. Greece, in ancient times was unfortunate and torn by internal dissension and civil wars. She was unable to arrive at unity and preserve political independence. Yet Europe owes half its civilization to the people of Greece and the remaining half to the humanising influence of Christianity which is of Asiatic origin. The remarkable fact of the survival of the Indian culture, in spite of innumerable vicissitudes and the power of assertion which the Indian mirror has begun to show, clearly demonstrates that her misfortunes are not due to her cultural deficiencies. On the contrary, her extraordinary vitality is due to some inherent force, her ancient ideals. There must be some saving truth, some sound idea, which has kept the Indian peoples still alive and which enables them to raise their head and reaffirm their determination to be the pioneer of new civilization.

(To be continued)



## VIVEKACHUDAMANI

(By Sri Narayana)

(Continued from page 318 of Dec. 46)

शिष्य उवाच

उच्यतां=Please tell.

श्रीगुरु उवाच ॥

कृपया श्रयतां स्वामिन् प्रश्नोऽयं क्रियते मया ।  
यदुत्तरं अहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥

धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ॥  
यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥

Disciple said :

Guru replied :

48. Kindly listen to my question O Venerable Lord, getting a reply to which, from thy holy self, I shall rest contented and happy.

Notes : कृपया=kindly. श्रयतां=hear. स्वामिन्=O Lord, प्रश्न=querry. अयं=this. क्रियते=put. मया=by me यदुत्तरं=reply to which. अहं=I. श्रुत्वा=having heard, कृतार्थ = gratified. स्यां = let me be. भवन्मुखात्=from thy lips.

Commentary : In verse 34, it was stated that by service and questioning, one should know the Truth. What kind of questions to be asked? Verse 49 will now place before you a series of pertinent questions which a disciple should put to his preceptor so that he may get rid of his Avidya-born ignorance.

को नाम बन्धः कथमेव आगतः ।

कथं प्रतिष्ठास्य कथं विमोक्षः ॥

कोऽस्मावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥

49. What is bondage? How has it come? Where does it exist? How to attain freedom from it? What is non-self? Which is Paramatma? How to discriminate between them? Please tell me these.

Notes:—को नाम=what. बन्धः=bondage. कथं = how. एष=this. आगतः=come. कथं = how. प्रतिष्ठा : stays. कथं : how. विमोक्ष=leaves. क=who. अनात्मा=non-self. परम = supreme. क = who. आत्मा = self. तयो = of these. विवेक=discrimination. कथमेतत् = how this.

50. Blessed art thou ! Thou hast achieved the goal and purified thy line because you have got a desire to become Brahman by getting freedom from bondage and ignorance !

Notes :—धन्यः = blessed. असि = art (thou). कृतकृत्यः=one who has fulfilled the mission of life. पावितं = hast purified. ते = Thy. कुलं = family. त्वया = by thee. यद् = that. अविद्या ignorance. बन्ध = bondage. मुक्त्या = through freedom. ब्रह्मीभवितुं=to become Brahman. इच्छसि=desirest.

Commentary : The disciple is eulogised for his right determination.

It is by God's Grace that you get a desire to realise God. You want to give up Samsara and tread the Adhyatma Marga (spiritual path). By the mere Sankalpa " I must realise God " you have purified your whole family and saved your ancestors from hellish sufferings.

Prahlada saved his forefathers who were Asuras. Sagara purified his forefathers by bringing Ganga. He did Tapasya and penance to Lord Siva and Vishnu.

Do not be a wavering pendulum between doubt and destruction. Stick to the ideal path of God-realisation. Let not duty of a worldly nature stop you from your spiritual aspirations. Have the spirit of Vairagya. Your ultimate and immediate duty is God-realisation. All other duties are changing and questionable in character.



Worldly duties are whimsical in character. To-day your duty is to look after your parents, tomorrow it is to look after your wife, the next day the children and so on. There is no end for this kind of duty. With all your sincere attempt to please your wife, children and parents, even a little harsh word will cut away years of relationship. You may serve them for 30 years. In the 31st year, if you become a bankrupt, if all your wealth is lost, they will at once desert you. Physical love is only passion. It is only outward show.

Even if you spend one fiftieth part of your time in serving God, the Lord will take you across the ocean of Samsar. He is your real friend, father, mother and wealth. Therefore, from to-day tread the glorious path of renunciation.

Give up attachments to false external objects. Shun objects of pleasure and enjoyments. Rejoice in the Atman alone. It is renunciation and renunciation alone that will confer fearlessness, lasting happiness and ultimate freedom which you so keenly thirst for in this life. (To be continued)

## EQUAL VISION

*Swami Sivananda*

The state of equal vision is much misunderstood. Equal vision is with reference to the one common consciousness or Atma or the immortal soul in all beings. Giving apples or grapes to the pigs is not equal vision. They will not like them. They will like only their own delicious food. A Jivan-mukta who has equal vision will not embrace all women who pass on the road saying "I have equal vision in man and woman." He will not walk on his head saying, "I have equal vision in legs and head." He will not eat faecal matter saying, "I have equal vision in rice and faecal matter." He will not eat through the anus saying, "I have equal vision in anus and the mouth."

Body is mistaken for Atma and licentiousness is practised in the name of Vedantic equal vision by people of small understanding.

The Sruti declares, "He who sees all beings in the Self (Atman) and the Self in

all beings, shrink not from anything thereafter. He who sees the One Atma or the Supreme Self in all beings, how can there be delusion or grief for him, how can he be afraid of anything?" (Isavasya Upanishad 6, 7). "The Self harmonised by Yoga sees the Atman in all beings, and all beings in the Self; everywhere he sees the same." (Gita VI-29). "Sages behold the one Atman in a Brahmana adorned with learning and humility, a cow, an elephant and even a dog and an outcaste and thus have equal vision." (Gita V-18).

Behold the one Atma in all beings. This is equal vision.

You can have Bhavana-Advaitam. You cannot have Kriya-Advaitam. If there are three seers of milk and if there are twenty inmates in an Ashram, the three seers should be given to the six sick persons only.

## TO HINDUS AND MUSLIMS

*(Swami Sivananda)*

O Hindus ! Who are violent ;  
Why do you retaliate ?  
This is not your Dharma,  
Bear insult and injury,  
Ahimsa will protect you;  
It is a mighty divine force.  
Can killing your neighbours,  
Can slaying your Hindu brothers,  
Give you Pakistan, O Muslims ?  
Lord Mohamed is weeping  
In the Paradise.  
For your barbarious deeds.  
There is no mentioning in Quran  
To kill a cow  
Or to kill a Kaffeer.  
Lord Mohamed preached  
Universal brotherhood.  
Where is that spirit now ?  
A kaffeer is one,  
Who goes against the Teachings

Of the Prophet of Islam.  
Forcible Conversion cannot swell  
Your Muslim population.  
O Noble Muslim brothers !  
Can you not correct your rude brothers ?  
O Sufi Saints ; lovers of peace !  
Influence these boisterous brothers.  
Preach Non-violence and good-will,  
And establish peace all round.  
O Head of the Muslim League !  
Abandon ill-will.  
Develop broad tolerance,  
And live amicably with Hindus.  
Then only you can enjoy real peace  
And real Pakistan.  
O Lord Mohamed ! O Allah !!  
Send Thy spiritual currents.  
And infuse in Thy children,  
The real spirit of Islam.  
Real Spirit of Islam is dying,



## PROPAGANDA IN THE WEST

After the devastating war for the last six years, the people in the Western countries would have become tired and exhausted in their minds and bodies on account of the several kinds of sufferings and sacrifices to which they were subject to. The citizens, therefore, are in need of peace, both in their minds and outside. Permanent peace can be obtained only in God and Love. To gain that we are furnishing a programme of Sadhana for the individuals and the branch institutions in the West to be followed according to the exigencies of their circumstances and we hope that the programme will be found exhaustive and most suited to the temperament and genius of the Western people. Those who are engaged in getting peace of mind by practising control through Yoga will certainly radiate joy and peace all around their countrymen. If any of them find any practical difficulty in following the programme or any items in it they are welcome to get their difficulties removed through instruction from the President-founder of the Divine Life Society, Sri Swami Sivananda Saraswathi Maharaj, who takes keen interest in helping every one in his progress in the spiritual path, irrespective of his nationality or religion.

### PROGRAMME.

- |                                                      |                            |
|------------------------------------------------------|----------------------------|
| A. Conduct of morning classes.                       | F. New year resolves.      |
| B. Holding Sankirtan.                                | G. Printing free leaflets. |
| C. Demonstration of Asans and<br>Pranayam exercises. | H. Radio broadcast         |
| D. Japa and meditation.                              | I. Organizing meetings.    |
| E. Enforcing spiritual diary.                        | J. Lantern slide lectures. |

### I. Syllabus of studies.

1. Thorough knowledge of 84 Asans with their prescriptions and advantages.
2. Demonstration of the following asans:—
 

(a) Padmasan (3 poses).	(b) Siddhasan.
(c) Swastikasan.	(d) Sukhasan.
(e) Sirshasan.	(f) Sarvangasan.
(g) Halasan (3 poses).	(h) Paschimottanasan.
(i) Padahastasan.	(j) Matsyasan.
(k) Vajrasan.	(l) Suptavajrasan.
(m) Dhanurasan.	(n) Ardhamatsyendrasan.
(o) Lolasan.	(p) Oordhvapadmasan.
(q) Bhujangasan.	(r) Salabhasan.
(s) Chakrasan.	(t) Mayurasan.
3. Demonstration of Mudras.
4. Full knowledge of the Science of Pranayam.
5. Theoretical exposition of Kundalini Yoga.
6. Suryanamaskar (demonstration, prescription and advantages).
7. Knowledge of japa to invoke various deities.
8. Efficacy of japa and mantra writing.
9. Select Sankirtan Dhwani. What Kirtan stands for and its benefits.
10. Srimad Bhagavad Gita:
  - (a) General survey of all the verses.
  - (b) Comparative study of various chapters.
  - (c) Central teaching of Gita.
  - (d) Position of Gita in Hindu scriptures.
  - (e) Gita and Vedas.
  - (f) Gita and the Upanishads.
  - (g) Gita in the various systems of philosophy.
  - (h) Gita and the Christian gospels and psalms.
  - (i) Gita Dharma and the politics of Koran.
  - (j) Gita in the past and the present.



## 11. For students:—

- (a) Real education and its benefits.
- (b) Defects of the present system of prescribing text-books and coaching up all students of different aptitude to the particular standard and discarding ruthlessly those who are not upto the mark.
- (c) Advantages of ancient system of education and individual attention.
- (d) Necessity and the merits of Guru and Guru bhakti.
- (e) The benefits of the Guru being the guardian of students.
- (f) Importance of isolating students from the parents during the period of study.

## 12. For ladies:—

- (a) Cardinal virtue of women.
- (b) Their position in society.
- (c) Their responsibility as companion and partner in life.
- (d) Their duties before and after their union with men.
- (e) Women as mothers.

## 13. Fundamentals of ideal life for:—

- (a) Busy people.
- (b) Business people.
- (c) Capitalists.
- (d) Labourers.
- (e) Householders.
- (f) Retired.
- (g) Monks and other ecclesiastic members.

- 14. Religion and philosophy, the foremost necessity in life.
- 15. Danger of basing philosophy on politics.
- 16. Neglect of religion, the cause of world disharmony.
- 17. Necessity for All World Religions, unity as security for world peace.
- 18. The ceiling mark of the Vedic religion and modes of approach (Upanishads and epic injunctions).
- 19. The present misinterpretation of civilization and the solution for reinstatement.
- 20. What the Divine Life Society stands for, its aims and objects, its growth in the East and West.

## II. HOLIDAY

4 a. m.	4.30 a. m.	Mahamantra
4.30 a. m.	5.00 a. m.	Solemn prayer.
5.00 a. m.	6.00 a. m.	Asan demonstrations.
6.00 a. m.	7.00 a. m.	Kirtan.
8 a. m.	9.00 a. m.	Suryanamaskar.
9.00 a. m.	9.30 a. m.	Mantra writing.
10.00 a. m.	11.00 a. m.	Gita study.
3.00 p. m.	5.00 P. m.	Lectures
7.00 p. m.	7.30 p. m.	Mahamantra.
7.30 p. m.	8.30 p. m.	Meditation and japa.
8.30 p. m.	10.00 p. m.	Religious Drama.
10.00 p. m.	10.10 p. m.	Spiritual diary.
10.10 p. m.	10.30 p. m.	Kirtan or gramophone records.

*Note:*—For study and practice books are prescribed with graduated lessons. Members maintain spiritual diary and send the same to Sri Swami Sivanandaji for review. Along with the review further lessons are given through post with valuable instructions on practice and suggestions for removal of obstacles.



## PLAY OF ARROGANCE

*Swami Sivananda*

Ya Devi Sarva Butesha Darpa Rupena  
 Samsthiha;  
 Namastasyai, Namastasyai Namastasyai  
 Namostamah

Salutations, Salutations to that Devi, Who dwells in the form of arrogance in all human beings.

The Sanskrit word for arrogance is "Darpa". Arrogance is undue assumption of importance. Arrogance is claiming proudly and unduly. It is a mixture of Rajaso-tamasic, egoism, insolence, rudeness, over-bearing nature and impertinence or imprudence. It is a modification of egoism. It is Ahamkar itself. It is born of ignorance. Maya keeps up her Lila or play through the arrogance of the deluded souls.

A man behaves insolently with an elderly man, treats him with contempt, sneers at him and speaks disrespectful words. This is arrogance.

Another man throws a book for a notebook in front of a person in anger and utters vulgar words. This is arrogance.

Another person says to another man in anger, "Don't you know who I am? I will break your jaw. I will break your skull. I will break your teeth. I will drink your blood." This is arrogance.

Another man says, "I cannot be dictated by anybody. I have my own ways. Nobody can question me anything. I cannot dance before him. Why should I go to him? Why should I follow his instructions? Is he more learned than me? Who is he, after all? Who are you to order me? Who are you to question me? This is arrogance.

Generally a thoughtless man who is not practising introspection and self-analysis says, "I have no arrogance at all, I am humble, gentle and kind." But when the test comes, he hopelessly and miserably fails a thousand and one times. Such is the force of strength and arrogance.

A Sadhak is very good. He is very intelligent. He is a learned man. He delivers lectures. He meditates silently in a solitary room for hours together. And yet he is not

free from arrogance. When a man goes against his sweet-will or wish, when a man speaks ill of him and criticises, when he is not respected, he becomes arrogant and behaves very rudely.

Arrogance assumes various forms. One man may be arrogant on account of his great physical strength. He may say. "I will neck you out now. Get thee gone." Another man may be arrogant on account of his wealth, position and power. Another man may be arrogant on account of his secular learning. Another man may be arrogant owing to his scriptural erudition. Another man may be arrogant owing to his psychic Siddhis, moral virtues, spiritual progress, Sannyasihood, Mahantship etc.

A man may renounce his wife, children, property, position, wealth etc. He may renounce the world and live in a cave in the Himalayas for several years, practising Yoga and yet he finds it difficult to renounce arrogance. When he becomes impulsive he is overpowered by arrogance. He does not know what he is exactly doing. He repents afterwards. Impulse is a motive force to make one arrogant.

Watch your thoughts, words and actions very carefully. Know the power of words and use them cautiously. Respect all. Speak sweet measured words. Be kind. Cultivate patience, love, humility. Enquire. Observe Mowna, or the vow of silence. Again and again think, "this world is unreal. What will I gain by being arrogant? Think of the immense benefits of the opposite virtue, HUMILITY.

You may fail one hundred times. But again stand up and strengthen your resolve. "I have failed yesterday. I will be humble, kind and patient to-day." Gradually your will-force will develop and you will conquer arrogance, the enemy of peace, devotion and wisdom.

With all your care and vigilance, arrogance will hiss and raise its hood several times daily. Raise the rod of Viveka, discrimination and sword of humility and chop its head. Arrogance is a myriad headed monster, or Asura like the Rakthabheej who fought with Devi. He will again develop more



heads. Continue the battle with more vigour, force and strength. Use combined methods, prayer, meditation, enquiry, Brahmabhyasa, self-restraint, Japa, Kirtan, Pranayama. Take recourse to the Yoga of synthesis. He will be burnt in toto and reduced to ashes.

If an arrogant man remains in a cave or in the room, there is no scope for him to eradicate this Vritti. It will lurk in his mind and harass him. An aspirant must mix with persons of different mentality and temperament and watch his thoughts, when he

is ill-treated, disrespected and persecuted. If he is calm and serene and humble even under worst trying conditions know that he has eradicated this terrible foe.

The more the learning, the more the arrogance. The bigger the position, the greater the arrogance. The more the wealth, the more the arrogance.

May you all be free from this evil trait! May you all conquer this demon through humility, patience, kindness and love, and enjoy eternal bliss and immortality.

## THE SCIENCE OF SELF-CONTROL

*By Harry Dickman, Germany.*

*(Continued from page 322 of Dec. 46)*

There are several very useful books published in Hindi on Brahmacharya viz: Swami Sivananda's BRAHMACHARAYA HIJIWAN HAI; Sharma's Brahmacharya; Pandit Siripad Damodar Sattvalekar's Brahmacharya; and Brahmacharya Vighna. If some earnest aspirant would object that he either knows no Hindi or could not get the text referred above, he should not despair, for Sri Swamiji has written a book in English on Brahmacharya, which contains the description of various Yoga Sadhanas with illustrations necessary for being established in Brahmacharya. It is written in easy lucid style so that every one can, without difficulty, learn the techniques of Yogic Sadhanas leading to Brahmacharya. Besides, almost every work of Swamiji Maharaj contains a lot of instructions and practical advices on Brahmacharya. "Sure ways of success in life and God-realization, "Hatha Yoga", "Yoga Asanas", "Inspiring letters", "Practical lessons in Yoga", abound with many useful and practical instructions on Brahmacharya.

In conclusion I would say, that though the Hatha Yogic Kriyas are very very effective means for being established in Brahmacharya they should be practised with constant vigilance over the mind and continuous control of Indriyas. This, my last statement runs in no way against the authoritative text of Hatha Yoga. Says, Swatmarama Muni "Those who are ignorant of the Raja-yoga and practise only the Hatha-yoga, will in my opinion, waste their energy fruitlessly,"—(Hatha-yoga Pradipika Chap. II-v. F. 18.) That, this is especially true in the case of an aspirant for Brahmacharya is self-evident.

Again we read in chap. II. v. F. 6 of the Hatha-yoga Pradipika: "No success in Raja-

Yoga without Hatha-yoga and no success in Hatha-yoga without Raja-yoga. One should therefore practise both these, till complete success is gained. The Siva Samhita also states in Chap. V. v. 181: "The Hatha-yoga cannot be obtained without Raja Yoga nor can the Raja Yoga be attained without the Hatha Yoga." You will find copious instructions on how to control the mind in the books of Sri Swamiji viz: Mind, its mysteries and control—parts I and II Raja Yoga, Samadhi Yoga, Practice of Yoga—parts I and II and Vedanta in Daily Life. In order to control the mind, it is essential to control the Indriyas, therefore, in the "Practice of Yoga", we find a chapter bearing the title "Ever control the Indriyas". This simple truth is however, so little understood in the Western World.

In conclusion, I would say, that not only the student himself should seek the knowledge on Brahmacharya, but it is the paramount duty of the teachers to know the secrets of this ancient science, which unfortunately is almost unknown in Europe. Not only this; how many Europeans know that such a science exists at all? But for this ignorance, the promising youth mentioned in this article, would not have committed suicide, nor the catholic monk tore out his private parts with his own hands. Alas! how many sex-catastrophies could be averted by timely instructions. And if you would ask where to get such instructions, I would point to India, to her Yogis and Swamis, and above all to the great Himalayan yogi—the Brahmarishi Swami Sivananda Saraswatiiji who is ever ready to help every sincere aspirant.

May the blessings of this great saint be upon all sincere aspirants!!!

## DIVINE LIFE

Swami Sivananda

(Continued from page 329 of Dec. 46)

275. Fix your mind on the Lakshya and you will soon attain the eternal bliss. Stick to your purpose and you will enjoy the everlasting peace. Struggle earnestly and you will achieve divine glory. Pursue your aim diligently and you will soon reach the goal.

276. False Tusthi or self-satisfaction or false contentment is a treacherous disease of the aspirants. Its onset is insidious. It leads to inertia and slackening of the Sadhana. It causes torpidity of mind. This is a strong weapon of Maya to pull them down from the spiritual heights which they have climbed after doing Sadhana for many years. The aspirants falsely imagine that they have reached the goal.

277. Meditate deeply on the vanity of mundane objects and sensual pleasures. Understand the futility of life on earth. You will soon develop Vairagya or dispassion. Dispassion will force you to persevere in the quest.

278. All the Nitya Muktas and Rishis, all the Sidhas and saints, all the Amara Purushas and Jivanmuktas, all sages and yogis are ever ready to help you, in the spiritual path. They are ready to transmit their spiritual vibrations. They are ready to shower their grace and benediction on you. Start the quest vigorously. Pursue your aim tenaciously. Persevere in the path diligently. May divine wisdom guide your steps.

279. Devotion to the Lord is sought after and gained by means of charitable gifts, austere vows, Tapas, sacrificial offerings, secret repetition and contemplation of sacred texts and His holy names, study of Vedas, self-control in many other righteous ways.

280. - The holy places, idols that symbolise God have the power to purify the mind after long service, while the very sight of Sadhus is purifying. Then how much more beneficial must be the constant sat-sangh with the Sadhus? Therefore take recourse to Sat-sangh with saints.

281. The Rishis preferred to keep certain things always secret since they feared that,

in the hands of the unworthy, the Shastras would be misconstrued, misunderstood and misapprehended. It is not necessary that you should tell one and all that you repeat a particular Mantra. People are curiosity mongers. You can keep quiet and return them a smile if they ask you about the Mantra which you repeat mentally. It is the common belief that the Mantra loses its power if told to one and all. This refers to the Mantra received from the Sat-guru.

282. Do not allow your good spiritual samskaras to be wiped out by the dire influence of Maya through lack of vigilance and slackening of Vairagya and Sadhana. Build a strong, impregnable fortress through the practice of regular japa, prayer meditation and study of holy scriptures. This will ensure protection for you.

283. The mind of those who without devotion to the Lord, control it by Pranayama and other means is not rid of subtle and deep rooted desires and it is observed to go forth again to the sense-objects.

284. Akrura went to Gokul at the command of Kamsa to take Sri Krishna and Balarama for the bow sacrifice. As soon as Akrura saw Sri Krishna the latter washed the feet of Akrura and shampooed his leg as he was fatigued by the journey. Lord Krishna carried bundles of fire-wood for his Guru Sandipani. He washed the feet of all who attended the Yagna of Yudhishtira. Sri Krishna touched the feet of the Brahmin who brought the message from Rukmani with His own hands. Lord Krishna, the mighty ruler of the three worlds, performed all these deeds which are considered as menial services in the eyes of the worldly-minded. Remember these actions of Sri Krishna. Become humble. Serve like Him untringly. Consider every act as an offering unto the Lord. Then only you will have purification of heart, devotion unto the Lord and eventually have Adwaitic realisation of oneness or unity of Self.

(To be continued.)



# WESTERN LIGHT ON YOGA SADHANA

By *Senor Aldo Lavagnini (Mexico)*

(Continued from page 328 Dec. 46)

## Lesson X

### HEALTH-GIVING ASANAS.

Other than the Meditative Poses we have examined in the preceding lesson, there is a great number of so called Hatha Yoga Postures (the total number of Yoga poses is said theoretically to be 84,000) which are something intermediate between the properly meditative (and breathing) poses and that which is known in the West as Physical Culture.

Although they are chiefly intended for physical well-being, they are not properly and simply gymnastical exercises, as someone has said. In plain Western gymnastics, with or without apparel, the stress is on motion, and pose is subordinate to motion: while in Eastern Hatha Yoga Asanas the stress is on pose and motion, when any, subordinated to it. Moreover, Western gymnastics care chiefly for muscles strength and agility, while Hatha Yoga poses give chief attention to internal organs, health, general well-being and physical endurance, straightness and mastery of the body.

Ill health, senility and any bodily deformity being "obstacles" for the practice of Yoga, Hatha Yoga postures are also intended to remove and prevent those obstacles. They are, therefore, of incomparable benefit to counteract the effect of age, illness and deficiency of a properly balanced exercise, for those who lead a more or less sedentary life, or have a too monotonous manual work. Their special stimulation of endocrine glands moreover, makes them, together with proper diet and respiratory exercises the best means to attain a healthful longevity.

A selection of these posture in the proper order for their practice is here given:

1. **Nauli Kriya in Vajra Asana.**—Sit in Vajra Asana (the Adamantine or Diamond Pose described in the preceding lesson), and after a complete respiration contract repeatedly the abdominal muscles, 4, 8, 12 or 16 times. Relax and exhale.

2. **Yoga Mudra.**—In the same posture, catch hold of the left wrist by the right hand at the back, exhale and bend forward till your forehead reaches the ground. Inhale as you come anew to the sitting position.

Both these are very good abdominal exercises.

3. **Supta Vajra Asan.**—Departing from Virasan, bend the trunk backwards, keeping the legs and thighs firm, till you come to lie down; forming an arch with the spine, and the head resting on the ground.

Hunchback is thus removed, the spine becomes elastic, and both abdominal viscera and limbs are thus exercised and strengthened.

4. **Maha Mudra.**—Press the right heel against the perineum and stretch out the left leg; then, bend slowly forward and catch hold of your left toes with both hands, while you retain the breath, after a complete inhalation, as long as you can; you may thus bend till the face come in contact with the stretched leg. Exhale raising slowly the head and body. Repeat it alternating the legs. It is good for consumption, hemorrhoids, gastric and other digestive complaints.

5. **Uttida Padma Asan.**—This and the following three may only be practiced when Padma Asan has been mastered. Sitting in this pose, keep the palms on the ground by your sides, and rise the body. Remain a few seconds and come down slowly to the ground. It is good for digestion, to remove rheumatism and to regulate the internal secretions.

6. **Yoga Mudra** as already described (2) is also very conveniently practised in Padma Asan, with added benefit.

7. **Tadan Kriya.**—Raise the body on the palms, just as described in Uttida Padmasa (5), and keep the breath. Then contract the anal muscles (Mulbandha) and strike the buttocks on the ground, rhythmically in quick succession, from 4, to 8, 16 or 32 times. The exhale.

It purifies and stimulates the abode of Kundalini.

8. **Parvatha Asan (Mountain Pose).**—While in Padmasan raise slowly the hand above the head, forming a finger-lock, and then the body, till the knee alone will be resting on the ground. Care must be taken to keep the body perfectly balanced. It adds to the firmness and easiness of posture and may, with time, favour levitation.

**Ardha Matsyendra** (from the name of celebrated Yogi)—Sit on the left heel (again either the anus or the perineum) with the right leg stretched out. Bend the right leg

the knee and taking it with both hands pass this leg over the left knee and make rest the right foot on the ground by the outer side of the left thigh. Then passing the left leg over the right knee, catch hold of the right foot by the hand while the other hand made to lean against the left thigh.

10. **Sirsha Asan** (Posture on the head)—though given in the tenth place, because it is not advisable to undertake its practice before having mastered the preceding ones, is the most excellent Yoga pose should be rated first for its beneficent effects, and when mastered also practised the first. It is a sort of reversal to the fetal posture.

Sit on the knees before a cushion spread on the ground, make a finger-lock with the hands and place it on the cushion, where the hands shall also after be placed and made to rest, forming together with the forearms in regular position a stable base to support the body. Now raise the body, with the knees coming to the chest, while the toes still touch the ground; then raise the feet slowly balancing the body. Then raise the legs still higher, till the body becomes wholly erect and well balanced in this inverted position.

Practise it from a few seconds till a few minutes and, when you may do it, half an hour. It is incomparably beneficial to harmonise the circulation of the blood and to stimulate all endocrine glands, from which the alleged rejuvenating effects. It is a cure for varicose veins and seminal losses and an aid to sex-energy sublimation into Ojas or Shakti. It purifies the blood and a cure for sterility, it is indeed, a Panacea. Ladies' should not, however, practice it during monthly periods and pregnancy. It must also not be practised after the taking of food.

11. **Sarva Anga Asan** (All limbs, pose)—This is practised lying on the back on a blanket, and then raising successively the legs of the trunk, till both become quite vertical and the chin is pressed firmly against the chest. Practise it from one to 30 minutes.

Its effects are, in a lesser degree, similar to those of the preceding pose; it specially stimulates the thyroid glands. Together with the act of milk it is a cure for leprosy. Both Sarva Anga and Sirsha Asanas may be practised with the legs locked in Padma-asana.

12. **Matsya Asan** (Fish pose)—This must always follow Sarva-anga for about half time, a related complementary posture. Lying on the back, the right leg is bent and its heel placed at the left hip joint; the left leg similarly bent and the heel placed at the right

hip joint. Then the trunk is raised and the top of the head made to rest firmly on the ground, while the hands catch hold of the toes.

One must breathe freely; this posture indeed favours deep breath removes, constipation and stimulates the pituitary and pineal glands. It derives its name from the fact that in this posture one may float on water for a long time, like a fish.

13. **Pascim Uttana** (Back forward pose)—Lie flat on the back with both legs straight and inhale a complete breath. Exhale bending the trunk forward, till you may catch hold of the toes; if possible bend further till the face is placed on the knees and the elbows on the soil.

14. **Hala Asana** (Plough pose) Lie flat and then raise the legs without bending them till the toes touch the ground beyond the head. Breathe slowly and remain for one or two minutes or more.

15. **Mayur Asana** (Peacock pose)—Kneel on the ground joining the two arms together, with the palms resting on the soil, the fingers directed towards the feet. Now bring down the abdomen slowly, making it rest against the conjoined elbows; then try to support the whole body on the elbows, raising and stretching the legs, with the body horizontally balanced, at the same time keeping the breath. Relax and exhale.

16. **Bhujanga Asan** (Cobra pose). Lie down forward, with the muscles relaxed, with the palms placed below the shoulders. After inhaling a complete breath, raise slowly the head and then gradually, the whole of the spine, as if were one vertebra after another from the head to the coccyx. Let the body go down exhaling and repeat this 3, 4, 8 times.

17. **Salabha Asan** (Locust pose).—Lie prone as in the above pose, but with the hands at both sides, with the fist closed. Stiffen the whole body and raise the legs only with knees straight and the foot as high as you can. Remain from 15 seconds to one minute keeping, the breath, and exhale slowly while bringing down the legs.

18. **Dhanur Asan** (Bow pose).—Lie prone relaxing the muscles. Bend the knees, raise the head and chest, and catch hold of both ankles with the hands, while inhaling. Stretch the bow thus formed, while keeping the breath, and exhale while you relax. Repeat from 3 to 8 times.

A general relaxation with the body lying on the back (Shava-asana or Corpse pose) may be practised after the whole series.



## GITA JAYANTI MESSAGE

Swami Sivananda

## Blessed Immortal Selves!

My message to you all on this most memorable occasion of Gita Jayanti is "Recall again the lofty message of the great scripture, hearken to the voice of the blessed Lord, strive to live each moment of your life in the spirit of the Gita Sandesh. Seek to mould yourself on the ideal presented in verse 4 of the twelfth chapter which says: Sanniyamyendriyagramam Sarvatra Samabuddhaya ..... Sarvabhutahite Rata! Restrain your senses perfectly, have equal vision, be ever intent on the welfare and happiness of all creatures.

The Gita is not merely a book. It is not a mere scripture. It is a Living Voice carrying an eternally vital and indispensable message to mankind. Its verses embody words of wisdom, coming from the Infinite Ocean of Knowledge-Absolute itself.

The voice of the Gita is the Call of the Supreme. It is a Divine Sound explained. The mightiest primal Source of all existence, all power is the manifest sound symbol OM. It is the Divine Word or the Sabda. It is the Nada-Brahman whose unceasing call, eternal message, is "Be ye all ever merged in the eternal unbroken continuous consciousness of the Supreme Truth". This is the sublime message that the Great Gita elaborates and presents in an all comprehensive and universally acceptable form. It is verily this message of the Bhagavad Gita that I wish to recall and reproclaim with emphasis to you on this great day.

To be always conscious of the Divine, to feel always the Divine Presence, to live always in the awareness of the Supreme Being, in the chambers of your heart, and everywhere around you, is verily to live a life of Fullness and Divine Perfection, even while upon earth. Such Smaran and such Bhav will release you for ever from the clutches of Maya and free you from all fear. To forget the Supreme is to fall into Maya. To forget Him is to be assailed by fear. To live in unbroken remembrance of the Supreme Truth is to remain always in the region of Light, far beyond Maya's reach.

Feel always that Flame is burning brightly within your own Self. See that light shining through every form and face. Learn to recognise the unmistakable presence behind every phenomenon. One who lives this way never strays away from the Right, from Dharma. He never loses sight of the Truth. He never falls into darkness. Such a one never utters falsehood, for he knows the Lord as the Antaryami dwelling in the innermost recess of his being. He never commits sin, for nothing can be hidden from the all-pervasive Lord. He ever does his duty heroically and courageously knowing that the real doer is indeed the Lord who impels him to act upon this earthly stage.

Mark carefully how the Gita again and again stresses upon this lofty message. The Lord declares, "Mayyeva Mana Adhatsva Maye Buddhim Niveshaya, (XII-8). Keep thou thy mind (fixed) in me, in me place the reason too. Then again "Tasmat Sarveshu Kaleshu Mamanusmara Yuddhyacha; Mayyarpitamano buddhih Mamevaishya samsayam." Therefore, at all times remember me alone and fight. With mind and intellect fixed (or absorbed) in me thou shalt doubtlessly come unto me alone (VIII-7) "Yogaasthah Kuru Karmani Sangam Tyaktva Dhananjaya" O Arjuna perform action remaining united with me in heart, mind and soul (III 48) Gita guides you to glory with the watch word 'Manmana Bhava', "Matpara", Matchitta." The Bhagavan bestows the following definite assurance through the Bhagavad Gita, "Tesham aham Samuddharta..... Mayyaveshitate tasam" (XII-7). I become the Saviour from mortal Samsar for them whose minds are set on me.

Such is the most illuminating message of the Gita, seeking to lead mankind to life of Perfection even while performing his pre-ordained role. Long has this message been neglected by man. Forgetting the Lord the world has turned towards sense indulgence and mammon. Terrible price has been paid. Enough of this forgetfulness, for the Lord has amply warned man against heedlessness: "Aha Chetvama ankerat Na Shroshyasi Vinankshyasi".

ut of egoism thou wilt not hear, then thou halt perish utterly. (XVIII-58).

My message on this memorable day is: Harken to this message of the Gita. Rise in response to the Divine Call of the Lord. Steep yourself in the sublime wisdom of the Gita. Systematically and diligently study Gita daily. Reflect upon the great lessons conveyed through it. Live in the spirit of the Gita. Try to feel and realise the Truth now and here. When in doubt go through the monumental works like the Jñaneshwari of Sri Jñanadev, the classic commentary of

Sankara and the like. Or again, follow the example of living saints and sages, men of God who are verily embodiments of the Gita-ideal."

May the blessed Lord, the giver of the Gita, from whose Divine Life flowed forth this life-giving stream of profound wisdom this day, centuries ago, shower His Grace and infuse you with strength and power to mould your lives on the Gita-ideal! May you all be inspired this sublime day to strive to live in the spirit of the Gita!

## GIST OF WESTERN PHILOSOPHY

*By Prof. Nand Kishore, M.A., LL.B.*

*(Continued from page 320 Dec. 46)*

Thomas Aquinas (1225-1274) A. D. built up the greatest Catholic system of thought that has ever been offered. The philosophic failure of Catholic Christianity becomes evident as soon as this mediaeval system is studied. Catholic Christianity is original Christianity. It is based on the ethical and intuitional realisations of the highest sort. In essentials it is Hinduism. But it has been scandalized by superstition and black magic. It has lost its force when appeal is made to reason by Christian preachers who are men devoid of God-realization. Thomas Aquinas aims at demonstrating the rationality of the Universe as a revelation of God. Faith is a matter of will; the will commands acceptance; as it were, God invites us to believe. Thomas made a distinction between philosophy and theology. He rendered a great service. Genuine knowledge is conceptual knowledge. It is however based on sense-perception. Hence the philosopher must "rise from an analysis of experience to the principles or being of things. (It is the foundation of the modern belief of science that if God is to be accepted, He must somehow be born of analysis of experience.) "Nature is a union of form and matter. God is pure form. We have a knowledge of God by faith, but we can also reach a knowledge of Him by reasoning. He rejects Anslem's ontological proof of God; that the very idea of God implies His-existence. But he revives the proofs his predecessors gave.

1. "Everything that is moved" requires a mover. "There must be a first unmoved principle of motion; otherwise we should be compelled to go on ad infinitum in the causal

series and never reach the end (The fallacy of "infinite regress"). (Aristotle).

2. "Natural objects are merely contingent or possible; it is not necessary that this or that particular object exist; there must, however, be something that forms the ground or basis of the contingent or possible, something that is absolutely necessary. (Alfarabi). Both these arguments constitute the cosmological argument (termed by Kant).

3. "Things form a graduated scale of excellence; there must be a highest form of degree of perfection to complete this series of more or less perfect objects. And since everything is caused by the first cause, the first cause must be the most perfect cause, the most perfect being, the cause of all perfect things in the universe. (Augustine).

4. "Everything in nature realizes an end or purpose. Such action implies an intelligence to guide it; a purposeful universe implies a great purposer, an intelligent God." (These two arguments constitute the teleological argument).

God, therefore, is the first and final cause of the universe. Hence, too, He is absolutely simple, and absolutely perfect. He is absolute intelligence; absolute consciousness and absolute will. At a later date Kant successfully refuted all these rational proofs of the existence of God.

God created the world out of nothing. He is its preserver. "He has chosen this world as the best of all possible worlds. His purpose in creation is to reveal Himself in



all possible ways." God created nature, human souls and angels. Angels are pure immaterial spirits. The soul can exist independently of the body; it is immortal. He, agrees with Aristotle that the supreme good for man (beatitude) consists in the realization of his true self. Objectively considered, the supreme good is God; subjectively considered, it is "likeness to God". Man realises his true self in the knowledge of God. The highest knowledge of God is intuitive; this is attained only in the hereafter and endures forever; it yields supreme happiness. They are most like God who know God as God know himself" ब्रह्मवित् ब्रह्मैव भवति । Love is due to blessedness. We cannot see God without loving Him. "Love is the highest of the infused virtues, the perfect form of all the virtues". "All evil ought to be avoided." The contemplative life is "the highest, the most blessed, and the most enjoyable life." Contemplation can be successfully practised even in this world. "The safest and quickest

way to blessedness is the total abandonment of earthly goods and the seeking of eternal life. This course cannot be commanded, it can only be advised: there are certain evangelical counsels (councils evangelica), poverty, celibacy, and obedience, by following which a higher perfection is attained". The monastic or ascetic life is the ideal life". It may be noted by way of an instructive contrast that the summum bonum for the Greek philosopher is always some phase of earthly life; that of the mediæval theologian is not a life in this world but in the next. "The state of holiness can be best attained in the monastery, away from the temptations and complications of the world." Dante, the famous Italian poet, followed Thomas enthusiastically. Pope John XXII canonized Thomas in 1323. Pope Leo XIII made the philosophy of Saint Thomas the official philosophy of Catholic Church. To-day even Thomism leads in Catholicism.

(To be continued)

## DIVINE LIFE FOR CHILDREN

(Sri Swami Sivananda)

A friend in need is a friend indeed. Always help others. Become a scout. Learn first-aid. Serve people when they are in trouble. Learn bandaging and simple remedies. Stop bleeding by means of pressure with a pad of cloth or cotton and put a bandage. If there is a cut, wash it with pure water. Then use iodine or tincture benzoin (Friar's balsam).

Use coats for a stretcher. Put ice on the bridge of the nose and back of neck if there is nose bleeding. If there is shock, keep the body warm by covering him with a blanket. Give him hot coffee or tea.

Use Alum solution to stop bleeding. Prepare this solution, dip a piece of cotton or clean cloth in the solution and apply it to the bleeding part and put on bandage.

### Cheap little doctors.

It is no good to run to a doctor for every minor complaint. Become a doctor yourself. Fast for a day. It will cure many diseases.

Take Triphala powder with warm milk or water for constipation. Take honey with milk. If there is indigestion, take a few small pieces of fresh ginger mixed with a little sugar as the first thing in the morning. If there is discharge of pus from the ears, put garlic oil or nim oil.

If there is inflammation in the gums, rub the gums with a little salt mixed with mustard oil. You can use this oil for rubbing in rheumatism. Expose the oil to the sun.

If there is cavity in the tooth, apply a little camphor.

### Sri Krishna and Uddhava.

Lord Krishna was about to depart from this world. His devoted minister and disciple Uddhava prayed to Him and wept before Him. He could not bear the Lord's separation. He said to the Lord, "O Krishna! Do not leave me here. I cannot live without you."

Lord Krishna said to Uddhava, "My dear friend! Do not grieve. You cannot come to me in this state. Get yourself purified. Meditate on my Supreme Form. I am God. I am everything. I am the creator, preserver and destroyer of this world. Your eyes, ears and hands, senses cannot perceive me.

Go to Badrinath, my Ashram and meditate on me. I will take you into my bosom."

Worship the Lord like Uddhava.

### Trimurtis.

Lord Brahma is the creator of this world; Saraswati Goddess of learning is His divine queen. Lord Vishnu protects this world. Goddess Lakshmi is His divine queen. She is the goddess of wealth.

Lord Siva is the destroyer of this world. Uma or Parvati is His divine queen. Lord Ganesha is His eldest son. Lord Subramania is His second son.

Lord Ganesha removes all obstacles. Lord Subramania gives all success and strength. Worship them with faith and devotion. You will succeed in all actions, and become brave and bold.

(To be continued.)

# SHUN ONION PAKKODA

*Swami Sivananda*

Onion Pakkoda contains onions, chillis, a little of ginger, Bengal-gram flour and sweet neem leaves and coriander leaves and salt. This is a palatable preparation which pleases the palate but takes the man away from God, as the mind ever thinks of Pakkoda but not of God.

If you peel the onion layer after layer it dwindles into nothing. Even so if you peel this ego layer after layer it dwindles into airy nothing.

Onion has medicinal properties. It is useful in cholera. A few onions are crushed and the juice is given to the cholera patient. It acts as a specific. It is endowed with germicidal properties. It kills the cholera germs at once. Onion contains sulphur and so it is useful to those who suffer from piles or haemorrhoids.

But it is a deadly poison for a religious aspirant. It is worse than meat. It excites the passion, fills the mind with Rajas and destroys serenity of mind. You cannot have good concentration. So is garlic or lasoon. Aspirants and house-holders who tread the path of truth should shun it as a virulent poison.

Even some learned Pundits take onion Pakkoda voraciously and argue that the onions possess medicinal properties and are good for maintaining good health. They support their argument by saying that Mahatma Gandhiji also takes onions occasionally and recommends onions for his ashramites and others. Gandhiji may recommend onions for medicinal purposes. He will certainly not recommend onions for those who tread the path of spirituality.

This is only their trick and crookedness to take onions. Gandhiji never takes onions.

Some Sannyasins and aspirants take onion Pakkoda. They say, "we take under medical grounds and health. We are above 'good and evil'. We have equal vision. Onion and milk appear same in our eyes". This is quite absurd. This is asuric philosophy. They also come under the category of the above mentioned pundits. Sannyasins and aspirants should lead an exemplary life. Even if a man drinks milk underneath a palmyra tree, people will say that he took toddy only. There are certainly so many other medicines and herbs than onion Pakkoda.

Even orthodox pundits make their children eat plenty of onion Pakkodas. They think that their children will be strong and healthy by taking these 'tonic-pakkodas'. This is bad training. This is a serious error. Bad food leads to bad character. Bad exciting food exercises a tremendous evil influence on the mind.

Parents should give sattvic food to their children even from their boyhood, and help them in cultivating good character. Those who give onion-pakkodas to their children are culprits. They are responsible for the bad traits of their children. They have failed in their duty of bringing up their children in the path of righteousness.

May you all refrain from taking onion Pakkodas and giving onion Pakkodas to your children. May you feed the children with Satvic food and bring them up in the path of divinity! May you all take Sattvic food and thus attain everlasting peace!

## THEOSOPHY

*Swami Sivananda*

Theosophy is a school of thought which speaks of universal brotherhood. It is an eclectic school. It has culled out something from Hinduism, something from Buddhism, something from other religions. Such a presentation is helpful indeed to unite people of various religions. It is highly suitable for Western people.

It is a well-established organised religious

institution, with branches all over the world. It was founded by Madame Blavatsky, an adventurous Russian lady and an occultist. She lived in Tibet and had some practices in concentration. She was assisted by Col. Olcott in the dissemination of her doctrines and principles. Later on it was developed by Mrs. Annie Beasant and Rev. Leadbeater.

(Continued on page 24.)



## FALSE VAIRAGI, WORLDLY MAN AND A SAGE

*Swami Sivananda*

A false Vairagi or one who has attached to Vairagya (vairagya abhimani) says "I will not sit on a chair. I will sit on the floor only." A worldly big officer says, "I will sit only on a chair. I will not sit on the floor".

A false Vairagi says, "I will not wear silk cloth. I will wear only a gunny bag." A worldly man says "I will wear only silk. I will not wear a gunny bag."

A false Vairagi says, "I will not eat Ladhu or any other sweet meat. I will eat only bread and dhall. A worldly man says, "I will not take simple food. I will take a very sumptuous rich food."

A false Vairagi says, "I will not touch money." A worldly man says, "I will have plenty of money for my own use."

A false Vairagi says, "I will not wear shoes. I will not use umbrellas. A worldly man says, "I will wear first class Health Brand or Flex shoes only, made by Jackson and Co, London. I cannot use ordinary shoes. I will use very fine silk umbrella".

A false Vairagi says, "I will live only in a thatched cottage. I will not live in big houses". A worldly man says, "I cannot live in a thatched cottage. I want a big house with bath room, waiting room and a verandah."

A false Vairagi says, "I will sleep only on the floor. I will not sleep on a cot. I will not use mattress or a pillow." A worldly man says, "I cannot sleep on the floor. I

always want a nice cot, nice mattress and nice pillows."

But a sage with equal vision says, "I will sit on a chair sometimes when it is offered. I can sit on the floor also comfortably. There will be no fear of fall. I will sometimes wear a gunny bag, sometimes silk also if it is offered. I will take very simple meals, but sometimes eat Ladhu when it is offered. I will not touch money, but when I work for the well-being of the world I will use plenty of money. I will handle lacs and crores. I will walk barefooted. I will sometimes use shoes. I will walk without umbrella. I will use sometimes umbrella also. I will live in a thatched hut. I will sleep on the floor with arms as my pillow. I will sometimes live in a palace or big mansion. I will sometimes sleep on a cot with fine silk mattresses and silken pillows. I am a Mahatyagi. I am a Maha Bhogi. I am a Maha Karta, Maha Bhokta. I am not attached to anything."

An officer would like to travel always in 1st class. A Vairagi would either walk or travel in III Class. But a Jivanmukta may either walk, or travel in III or I Class whichever mode of travel comes in his way.

Attachment to Vairagya is as much an evil as attachment to Raga itself, Vairagya Abhimana, Tyaga Abhimana, Seva Abhimana are more dangerous and more difficult of eradication than the ordinary Abhimana of worldly persons.

## THEOSOPHY

The books written by Madame Blavatsky are highly valuable. Mrs. Annie Beasant and Rev. Leadbeater worked heart and soul for the uplift of the society. Annie Beasant has written many valuable books. Rev. Leadbeater also has recorded all his experiences in meditation in his books. The book on Chakras and Masters, contains his mystic experience.

Theosophy has done immense good to the world. Many highly educated persons who hold high positions in society, are its members. It is an universal institution. The members have translated into English, many philosophical and Yoga books which are in Sanskrit language. They hold study classes, lectures, discourses in their lodges.





# SIVANANDA DIAMOND JUBILEE

1st Week of September, 1947

On the most auspicious occasion of the Diamond Jubilee (completion of the 60th year) of Sri Swamiji Maharaj, the Divine Life Society will arrange for the following philanthropic works. Here is a golden opportunity for all aspirants devotees and admirers to join hands in the noble mission to express their gratitude and reverence to the great master.

1. Establishing well organised institutions for :—

- (a) Feeding the poor and helping the destitutes ;
- (b) Rendering medical aid to the sick by opening dispensaries
- (c) Awarding scholarships to deserving poor students,
- (d) Opening public libraries,
- (e) Educational institutions ;
- (f) Starting Bhajan & Kirtan Mandalis ;
- (g) Yogic culture institutes for maintaining high standard of health and acquiring spiritual progress.

All voluntary donations will be thankfully accepted and acknowledged. Remittances and communications in this connection may be addressed to the Secretary, Divine Life Society, Rikhiresh.

## SPIRITUAL CALENDAR

7-1-47	Mantra Diksha at Ananda Kutir	23-1-47	Mantra Diksha at Ananda Kutir
14-1-47	Uttarayana Punyakala	31-1-47	D. L. S Monthly Ganga Pooja
15-1-47	Gowpooja (cow worship)	2-2-47	Ekadasi
17-1-47	Ekadasi	3-2-47	Pradosha Pooja
19-1-47	Pradosha Pooja	5-2-47	Full moon.
21-1-47	New Moon		

## INITIATION (DIKSHA) DAYS

IN JANUARY, 1947

Tuesday 7th January 1947 : (Full moon)

Thursday 23rd January 1947.

Aspirants and devotees receive Initiation (Mantra Diksha) on these auspicious days in January 1947. Special Poojas, Archanas, Havan, will be arranged in the Viswanath Mandir. Mahatmas will be fed.

## YOUR LATEST PRECIOUS TREASURE

- |                                |                       |
|--------------------------------|-----------------------|
| 1. Miniature Gita.             | 5. Vedantic Pearls.   |
| 2. Gita Meditations.           | 6. Ethical Teachings. |
| 3. Bhagavad Gita—One act play. | 7. Yoga.              |
| 4. Sadhana.                    | 8. Bhaktirasamritam.  |
|                                | 9. Puspanjali.        |

Kindly apply to :—

THE SIVANANDA PUBLICATION LEAGUE

ANANDA KUTIR, RIKHIKESH.



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## VISHWA KALYANA YAGNASHALA

In the January 1946 issue of the "Divine Life", an announcement was made of our intention to construct a modest Yagnashala so that the Yagnas conducted by the Ashram on all auspicious days and those arranged at the request of the devotees for their peace, prosperity and long life may be performed in a place specially consecrated and kept holy for the purpose.

Through the Grace of the Lord, one blessed devotee from Bombay came forward to gather this rich treasure of immortalising merit and donated Rs. 3,000/- the amount that was considered at that time to be the estimated cost of construction.

Expert advice now available to us, however, indicates that with the cost of materials and labour what it is now will lead us in the vicinity of Rs. 12,000/-.

It is the holy wish of Sri Swamiji Maharaj that this Yagnashala should also serve the purpose of a silent Meditation Hall for which it should be admirably suited in view of the high spiritual vibrations that will ever be there. It is also proposed that the sacred fire will be kept alive throughout, thus adding to the sanctity of the place.

These considerations prompt us to throw this Fund open again, so that other blessed souls may have a share in this rare opportunity to earn the Lord's Grace.

The names of those who donate a fair amount will be inscribed on the marble slab to be built at the entrance to the Yagnashala.

The construction work has already been taken in hand and therefore it is requested that all voluntary donations may be sent to the undersigned at a very early date. The words : "FOR YAGNASHALA" may be specified in all remittances.

*Secretary*

**The Divine Life Society,  
Ananda Kutir, Rikhikesh.**

(Dist. Dehra Dun) U. P.